STRICTURES

ON THE

BISHOP OF CLOYNE'S

PRESENT STATE

OF THE

CHURCH OF IRELAND.

[Price 1s. 6d.]

(A)

STRICTURES

ON THE

BISHOP OF CLOYNE'S

PRESENT STATE

OF THE

CHURCH OF IRELAND;

WITH

APPENDIXES,

CONTAINING

Paſſages alluded to in the Biſhop's Pamphlet.

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TO

THE RIGHT REVEREND

THE

LORD BISHOP OF CLOYNE.

My Lord,

IF the following Strictures upon a Pamphlet, to which your Lordſhip hath prefixt your Name, were mingled with perſonal invective, this addreſs, from an anonymous Author, would be an unmanly inſult. But, having

having rendered due juſtice to your character, I mean it as an appeal to yourſelf,---to the Chriſtian Prelate, diſtinguiſhed from the injured irritated man.

What I am, and what the motives may be for concealing my name, are of no importance to the queſtion agitated between us. I may be a Proteſtant, not willing to bind myſelf to the continuance of this controverſy, if called upon by an anſwer. I may be a Papiſt, poſſibly a diſguiſed Jeſuit, fearful of detection; and with a cunning peculiar to that order,

order, I may wiſh to benefit my cauſe by the poſſibility of paſſing for a moderate Proteſtant. But whatever I am, reaſon is reaſon, and truth is truth; and I have the honour to be,

My Lord,

Your Lordſhip's

Moſt obedient ſervant,

ANONYMOUS.

ERRATA, &c.

Page 30. line 3. *for* lieu *read* lien

32. 12. *r.* The Iriſh table of tithes is, I am informed, the ſame as the Engliſh; &c.

37. ult. *r.* landed property, ſubject to their predial tithes: with an addition of what may be reaſonably ſuppoſed to be the Biſhop's portion in each dioceſe.

40. 16. r. *a* future remedy, &c.

STRICTURES

ON THE

Biſhop of Cloyne's preſent State of the Church of Ireland.

NO polemical conteſts are ſo illiberal, as the controverſy between Proteſtants and Papiſts, each imputing to the other doctrines mutually diſclaimed, and drawing inferences from diſputed premiſes as if they were acquieſced in. Yet there are inſtances which prove the ſubmiſſion of Proteſtant

countries to Roman Catholick rulers, and of Catholicks to Proteſtants, in matters merely civil.

Had James the Second reſted ſatisfied with an open profeſſion of the Catholick religion in his own domeſtick family, he and his deſcendants might have reigned the Sovereigns of a Proteſtant people; as Auguſtus, Elector of Saxony, did, and as his ſon now does.

Even the late Landgrave of Heſſe, although deſtitute of every virtue, and rendered deſpicable by every mean vice, retained his Sovereignty; although, like the two above-named Princes, he departed from the religion of his anceſtors. But neither he nor Auguſtus attempted, like bigotted James, to operate upon their ſubjects' faith, by violence or ſeduction.

On

On the other hand, the King of Pruſſia, in his portion of Sileſia acquired by force, is not obeyed with more reluctance by his Catholick ſubjects, than the Apoſtolick Emperor is, who holds his ſhare of the ſpoil by the ſame tenure; nor is he more indulgent to thoſe of his own perſuaſion, than the King of Pruſſia is to thoſe who differ from him.

The penal laws, enacted againſt the Papiſts of Ireland under the reign of Queen Anne, are more ſevere, and were more rigidly executed, than any that have paſſed ſince the acceſſion of the Brunſwick line: yet her wiſhes and deſigns, in favour of a popiſh ſucceſſor, admit of no doubt.

But, bating thoſe circumſtances and a few others, the ſtate of Ireland bears no analogy to any countries that exiſt or ever exiſted; and the Biſhop of Cloyne's doctrine of refe-

rence to their maxims would confound and miſlead his readers.

The Legiſlature of Ireland is a mixt government: ſo was that of Poland, Sweden, and Denmark. But the order of peaſants was a component part.

The Legiſlature of Great-Britain is alſo mixt; but the third eſtate is choſen by freeholders, freemen, and the majority of burghs in North-Britain. The Iriſh Houſe of Commons conſiſts of members elected by voters under the two firſt of theſe deſcriptions; but a circumſtance prevails not to be paralelled—almoſt the whole landed property belongs to Proteſtants, while the Papiſts are, at leaſt, three-fourths of the inhabitants.

In the doctrine of liberty run mad, theſe would have an undoubted preference: they ſhould chooſe and be choſen; but, in every ſober

ſober idea of repreſentation, thoſe who have dominion of the ſoil ſhould be preferred; as they certainly will, even were there no law to exclude Papiſts, while violence doth not overcome the dependence of tenants upon their landlords. Thus circumſtanced, our Saviour's precept of giving to Cæſar what is Cæſar's, and to GOD what is GOD's, is an uſeful leſſon of ſubmiſſion to the Papiſts, and of toleration to the Proteſtants.

The Parliament of Ireland ought, and there is no doubt, ever will be Proteſtant: But the excluſion of Papiſts from giving their conſent to laws which bind them, produces an additional obligation, on the repreſentative of the nation at large, to conſult the intereſt of a multitude ſo circumſtanced, in common with that of their own conſtituents.

The number of Proteſtant diſſenters, added to the Papiſts, reduce Proteſtants of the

eſtabliſhed Church to an eighth part of the whole, and ſo the Biſhop of Cloyne ſtates them. I agree, however, with him, that there muſt be an eſtabliſhed Church, ſupported by a fund appointed by law for this purpoſe: there muſt be Biſhops in Parliament, and they ought to be Proteſtant: but although the religion of thoſe who govern has a juſt claim to preference, they who diſſent from them ought not to be neglected; more eſpecially, if there be no poſſibility of reconciling that difference by the only means which Chriſtianity admits.

That it is ſo with regard to Proteſtant diſſenters, is ſufficiently apparent; and there can be no ſtronger proofs of the difficulty of converting the multitude of Papiſts, than the Biſhop has deduced from their ignorance of the Engliſh language, the ſmall number of the endowed clergy, the immenſe extent of united pariſhes, the ſcarcity of glebes and of parſonage-houſes.

Until theſe obſtacles are ſurmounted, I ſubſcribe to Paley's opinion, "that more "uſeful efficacy may be expected from an "order of men appointed to teach the "people their own religion, than to convert "them to another."

The Biſhop combats this doctrine by facts, in the 13th page of his Preface to the London edition, which ſtrongly evince the neceſſity of an eſtabliſhment at home for the education and maintenance of Popiſh prieſts. The Biſhop, therefore, ſtops ſhort of what is neceſſary, in the limits he preſcribes to toleration.

But the Biſhop allows that, notwithſtanding the prejudices of a bad education in popiſh countries, the Iriſh prieſts have now exaſperated (no doubt by exhortations to peace) the ſavage ruffians of their flock, who, before, implicitly obeyed their commands.

This

This circumſtance proves their ſincerity; and ſhould ſurely not have been ſpurned in the contemptuous words of a Latin poet, *non tali auxilio*, &c. Nor does O'Leary's addreſs deſerve to be branded with imputations of deceit and impoſition.

I ſhall now proceed to ſome further ſtrictures upon the Biſhop's pamphlet, more dangerous, in my opinion, as it is the production of a Prelate who, for upwards of twenty years, hath been a contributor to thoſe charitable inſtitutions which relieve miſery without encouraging lazineſs; and it is owing to the wiſdom of a plan formed by him, that the ſtreets of Dublin are no longer peſtered and diſgraced by a multitude of ſturdy beggars, chiefly, if not entirely, Papiſts. Such is the worthy ſucceſſor in the dioceſe of Cloyne, to a former prelate poſſeſt (in the words of a great poet, his intimate friend) *of every virtue under heaven.*

Had

Had Biſhop Woodward addreſt the Roman Catholicks of Ireland, in the ſpirit which dictated Biſhop Berkeley's letter to thoſe of his dioceſe, when rebellion broke forth in the ſiſter kingdom, there would have been no need of the painful taſk which I now undertake.

But the neceſſity of the occaſion which urged him, thinking as he does, to depart from the moderation natural to his mind, will, I hope, juſtify my conduct, even in his opinion, however miſtaken he may think me where I differ from him.

The eulogiums juſtly beſtowed by the Biſhop on the government of Ireland, in the 18th page of his work, for the lenity ſhewn to Roman Catholicks, correſpond with his own humanity and knowledge of the indefeizable right of man: but I am ſorry to find them ſoon followed by an opinion of the

the religious tenets, in popery, which, if well founded, would render that lenity moſt abſurdly criminal; for although a difference in creeds, merely ſpeculative, is not cognizable by any human juriſdiction, thoſe who, repugnant to the goſpel, are inimical to government, ſhould be puniſhed by the ſecular arm; and Chriſtian charity, in the utmoſt ſcope of its unparalleled latitude, doth not forbid the execution of traitors.

If, therefore, Papiſts believe that Princes, deprived by the Pope, may be depoſed or murdered by their ſubjects; they, in juſtice and neceſſity, ought to be exterminated from the face of the Iriſh earth; as they certainly would be in all the Roman Catholick ſtates of Europe, governed as they all are by abſolute Princes, or not leſs arbitrary aſſemblies. This fact, alone, confutes the Biſhop's opinion; nor does the inſtance, which he produces, decide the point in his favour.

Although

Although the letter from a Popiſh Legate, which the Biſhop gives at large, reprobates the oath mentioned in it, the objections are levelled, in poſitive terms, at the ſenſe in which all Iriſh Proteſtants hold the King to be the Head of the Church; the words, ſuſceptible of no other interpretation, are therefore confined to obedience in religious matters, which the Biſhop himſelf diſtinguiſhes, in page 21, from the ſecurity given by an oath of allegiance. But were it otherwiſe, if the Iriſh titular Biſhops, and many other Prieſts, in common with the Roman Catholick laity, have, as I have been informed, taken the oath which the Legate anathematizes, the proof becomes ſtill ſtronger of their independence, at leaſt in civil matters.

It never was a tenet of the Roman Catholick Church, that Faith is not to be kept with Hereticks; the creed of Pope Pius, and the

the Council of Trent, mention no ſuch thing. But that the Popes of former days uſurped an unlimited power over ſubjects and their ſovereigns, is univerſally known; and the Biſhop can give no new information upon that ſubject: he mentions it clearly as a hint of what may again be.

The Roman empire once governed almoſt the whole then known world: what hath been may hereafter be: but it would as naturally follow, from this adage, that Rome will recover her priſtine power under future Emperors, as under future Popes.

An Emperor held a Pope's ſtirrup at Rome when he mounted on horſeback; and Joſeph lately received the preſent Pope's viſit at Vienna, with great ceremony, when a very convenient malady in his eyes permitted him to wait on his Holineſs. But his ears continued obſtinately deaf to all his propoſitions;

propoſitions; and his brother, the Elector of Cologn, lately prohibited the eccleſiaſticks of his dominion to comply with what the papal Legate required.

Similar inſtances in other countries prove, that the Biſhop of Cloyne had no need to ſingle out the liberties of the Gallican church, in preference to the maxims of all other Roman Catholick ſtates, equally rejecting an implicit obedience to the See of Rome, even in many eccleſiaſtical matters.

The oath taken by the titular Biſhops of Ireland before their conſecration, is the ſame as all other Roman Catholick Biſhops take, and will certainly not ſerve the purpoſe of its quotation.

I have dwelt thus long upon this ſubject, leſt unfavourable impreſſions might reſuſcitate that ſpirit of perſecution, which, however

ever raiſed by former injuries of an old date, have, happily for the intereſt of all Ireland, and for the honour of its government, lately ſubſided into lenity. Would it had ſooner!

My apprehenſions of retaliation upon the whole body of Roman Catholicks, for the unexampled cruelties of thoſe barbarous miſcreants, who have ſpread terror and diſmay wherever they appeared, are juſtified by the effect which it has upon the Biſhop's liberal mind, exaſperated by ' is own danger of being maſſacred, and ſti more incenſed by the loſſes and ſufferings of thoſe committed to his charge as their dioceſan.

Thus provoked by a multitude, probably all Papiſts; becauſe, in Ireland, the multitude are Papiſts; and, poorer than their Proteſtant brethren, they are leſs able to bear the burdens ſupported by them; he imputes to their religion what may be naturally accounted for

for by their poverty. If religion were the operating cauſe, it would produce the ſame effects wherever it is profeſt; but the riots complained of have not prevailed in Leinſter, Connaught, and Ulſter, where the people are leſs miſerable, and poſſibly leſs hardly dealt by, than in Munſter.

The Biſhop, indeed, excepts ſome individual Roman Catholicks, who, from the terms of reſpect with which he treats them, muſt be ſuppoſed above the lower claſs. He hath no mercy on their faith, but would truſt their moral character. If any of them be owners of land, (for there ſtill are ſome, although incredibly few, who inherit eſtates from their anceſtors) he ſhews them more indulgence than to the body of Proteſtant landlords.

But while I concur with the Biſhop in allowing the Clergy of Ireland to be as reſpectable as any order of their fellow-citizens, I cannot

I cannot refrain from thinking it more probable, that many outrages have been cauſed by a too rigid exaction of what by law is their due, rather than by criminal connivance in the landed gentry, for the purpoſe of obtaining what they never had any right to poſſeſs.

Yet certain it is, that the influence of landed property over its tenants, would be ſufficient to quell *cauſeleſs* inſurrections, in leſs time than has lapſed ſince their commencement: the experiment hath been made in a few inſtances, and it has prevailed.

Why like exertions have not been more frequent, can only be accounted for by the peaceable demeanor of tenants in many counties; and by the conviction of landlords in others, that the rates exacted by tithe farmers and canters exceed the ability to pay them; for I never can ſuſpect the

Iriſh

Iriſh gentry of ſuch intereſted motives, as would diſgrace a Jew-gambler; and their courage in a good cauſe, too often manifeſted in a bad one, never was doubted. They therefore are not reſtrained by fear.

But the brave are compaſſionate; and, in the inſtances before us, one circumſtance, although in no degree imputable to the Miniſters of the eſtabliſhed Church, heightens the feelings of pity for the miſerable Papiſts, who pay for ſervices of which they cannot partake.

I mean not to palliate outrages which no provocation can juſtify; and I admit that the atrocity of cruelties committed by the Right Boys are not exaggerated in the Biſhop's account of them; although I have good reaſon to believe they have not ſpread near ſo wide, as he inſinuates, by what he ſays of their approach towards the capital.

Leinſter, and Ulſter, are unmoleſted; Connaught hath been attempted without effect; the great towns in Munſter have been ſafe. But ſuppoſe every thing reported of the number and extent of their barbarities were literally true, what is the expedient which the Biſhop propoſes, as alone practicable to reſtore peace and ſecurity?

I have copied his words in page 98, and they are as follows:——

"That ſome expedient may be deviſed "to check ſuch combinations, cannot be "doubted. Nor is the principle, on which "the regulation ſhould be made, difficult to "diſcover: The Legiſlature have frequently "interfered to protect individuals from the "perſecution of numbers; and no caſe of "combination ever came before them ſo "highly deſerving of their attention."

So

So far we perfectly agree:—But we widely differ on the means, when I ſay the ſyſtem of tithes ought to be altered, and another introduced leſs grievous to the payer, leſs detrimental to improvements, and, in the opinion of many with whom I have converſed and concur, more beneficial to the eſtabliſhed Church of Ireland.

But this the Biſhop pronounces impoſſible, and reprobates all innovation. I hope, however, the Parliament will not yield to his arguments, but try their own wiſdom againſt his impoſſibilities.

They will certainly not enact new laws, more ſevere than thoſe under which juries have, with only two or three exceptions, acquitted culprits guilty of high treaſon, but indicted only for miſdemeanors; and in one of the excepted inſtances, the ſentence was executed by the ſheriff, from an impoſ-

ſibility to procure a hangman to undertake the office.

Without having recourſe to any ignominious motives of ſelf-intereſt, ſuch as I have reprobated when imputed to landlords, theſe acquittals by juries are accounted for by a principle of lenity inherent in our conſtitution and the breaſts of jurors. It governs their verdicts when they reduce felony to petty larceny, and even murder to manſlaughter, at the expence of violating the oath taken previous to their impanelment.

I ſay nothing to the juſtice of thoſe precedents; but while ſuch is the temper of Iriſhmen,—and what lover of humanity wiſhes it to be altered?—deſperate would be the condition of the eſtabliſhed Church, unfavoured by the landed gentlemen, and threatened with deſtruction by at leaſt three-fourths of the people. But ſtill more lamentable will the

ſtate

ſtate of all Ireland be, if the bayonet alone muſt decide the queſtion. Yet ſo things are and will be, in the Biſhop's account of the diſeaſe, and in the recipe he preſcribes as the only practicable remedy.

I am ſure he is miſtaken in the two firſt inſtances; and I hope the wiſdom of Parliament will prove him equally miſtaken in the laſt.

The clergyman hath, undoubtedly, the ſame right to his tithes as the landlord hath to his eſtate. But the Biſhop knows that, in caſes of publick utility, ſuch as navigation, roads, ſtreets, and many others, the landlord is obliged to commute for a valuable compenſation.

But although, in this regard, both orders are equal, he muſt allow the landlord hath a permanent intereſt in the ſoil; while the

clergyman's ends with his life, or his promotion to another cure. If all the preſent tenants emigrated to America, the landlord would let his lands to others, or till them on his own account; and, whatever his loſs might be in the abatement of rents or ignorance of farming, the miniſter would be ſecure of his tithes.

The Biſhop is miſtaken in his aſſertion, page 83, that tithes in England are taken in kind, without murmuring at the loſs of fodder and manure. Tithes are never put up to auction there, and a tithe-*canter* is a term unheard of.

It is true that lands are frequently adverti*ſ*ed in Ireland to be lett, without preference, to the higheſt bidder; but illiberal as that practice is, it can be but once in twenty-one years, the ſhorteſt term of Iriſh leaſes; whereas tithes may be canted every year, and advantage

advantage taken of progreſſive improvement from year to year.

A chain of under-tenants are a ſpecies reſembling tithe-farmers, with the ſame oppreſſion to the occupier of the land. But landlords are, in ſome degree, cured of that deſtructive meaſure, which drains the vitals of induſtry without increaſing their income.

Tithes, inſtituted by Moſes, are as ancient in every country of the Chriſtian world, as the eſtabliſhment of a clerical order. They were not only meant for the maintenance of the clergy; but alſo for the relief of the poor, truſted, in an eſpecial manner, to their care: The indigent had no other publick proviſion in England: and even thoſe monks, who wallowed in luxury, fed the hungry with, at leaſt, the offals of their feaſts.

After

After the Reformation prevailed in England, and the clergy were permitted to wed, charity, very naturally, in the common phraſe, began at home; and the income of tithes, far from being ſufficient for the ſupport of a large family, and a proviſion for widows and orphans, leaves many, who had lived in affluence, to be relieved by voluntary ſubſcription.

Queen *Elizabeth* foreſaw theſe neceſſary conſequences; and the Parliament obliged each pariſh to maintain its poor, at an expence, which, gradually increaſing, at this day probably exceeds two millions ſterling per annum.

In Ireland there is no publick fund allotted by Parliament to that purpoſe; and the poor are left truſting to collections made in churches and chapels, and to private charities, which, if my memory doth not fail me, were

were repreſented by the Biſhop of Cloyne, in a former work, to be chiefly ſupplied by cottagers, who are almoſt all Papiſts.

In England, when the parſons and their pariſhioners live in friendſhip and concord, tithes are chiefly held under an agreement formed upon a view of the lands, or upon the quantum of rent paid to him from whom the occupier derives his title. It does not vary from year to year, but generally laſts during the parſon's incumbency; and is annually the ſame in the ſucceſſion of different crops; ſuch as oats, turnips, barley, wheat, clover, and graſs, with a fallow intervening every third year.

Why may not this agreement have a longer duration given by law, under leaſes of twenty-one years, ſuch as Biſhops are now enabled to grant? and what would be the objection to make that compulſatory upon the incumbent,

incumbent, which is now left diſcretionary in the Biſhop? Can no precautions to prevent frauds be deviſed? ſuch as are ſaid, in the Biſhop's pamphlet, to have been propoſed by the Dean of Glouceſter;—or can no no others, ſtill more efficacious, be found?

If this be practicable, Engliſh huſbandry may be adopted by the Iriſh tenant, who now ſows the ſame ſpecies of grain year after year, without intermiſſion; or whoſe untithed fallow bears a plentiful crop of weeds, or is ſuffered to run into graſs, which, free from the tithes of agiſtment, turns the ſcale of grazing againſt tillage, inſtead of uniting both into one ſyſtem.

But it is ſaid that lands, held under Biſhop's leaſes in Ireland, are not ſo well cultivated as others: however that may be, I will be bold to ſay that the ſhortneſs of the term cannot be the cauſe.

The

The leaſes of the Earl of Abercorn's great eſtate in the North of Ireland, have often been renewed by him, for a much ſhorter term, with an amazing increaſe of rent; and I know many landlords, in various parts of Ireland, who never grant a term exceeding twenty-one years.

In England there ſcarcely is a leaſe of ſo long duration; many tenants hold their farms at will, and cultivate heaths under that tenure. Nor are there lands leſs improved in general, than thoſe which are ſecured to the occupiers for ninety-nine years, determinable upon the extinction of three lives.

The Biſhop diſtinguiſhes tithes from taxes impoſed for the ſupport of government; the diſtinction is juſt: would it were not! and that every tithe, inſtead of being payable in kind, were a perpetual land-tax of ſo much

in

in the pound, as Parliament ſhall judge a competent proviſion for the Clergy, and a fair equivalent for what they now receive.

Ungrateful as the word Land-tax is to the ears of every Iriſh landlord, I ſhall proceed to prove that he, and every other deſcription of men in Ireland, tithe-farmers and canters only excepted, have reaſon to join in my wiſh.

One natural benefit, unattainable by any other liberal means, would neceſſarily follow, as abſentees would bear their ſhare of the burden. But there would be another advantage of far greater importance, which, peculiar to tithes, would furniſh no precedent for introducing a ſimilar tax applicable to a different purpoſe.

Whatever quickens circulation, increaſes value; alienations of landed property are therefore encouraged by law; and their paſ-

ſage

ſage from the higheſt nobles of the realm to the loweſt order of mechanicks, is laid open to induſtry.

Whatever co-operates with this conſtitutional ſpirit, conſiſtent with the undoubted rights of the clerical order, is of univerſal uſe, as whatever oppoſes it is detrimental.

In this view a general ſubſtitution of land, in lieu of tithes, to be held in perpetual mortmain, would be fatal. But, rejecting this expedient, I am far from deſpairing; and I ſhall contraſt the preſent ſyſtem with one, in which the landlord or upper tenant, whoſe intereſt is ſuperior to the Lord's in fee farm rents, &c. ſhall be the ſole payer.

The lands, tithes, and right of patronage, ſeized at the Reformation, and given to the laity, paſſes with as much eaſe as any other landed property; nor would there be more difficulty

difficulty with regard to land ſubject to eccleſiaſtical tithes, could they be made a certain determined lieu in money, proportioned to the rents paid by the occupying tenant; or proportioned, when the land is untenanted, to its real value, riſing as theſe riſe; whereas the compoſition for tithes now demanded by the Clergy, or the prejudicial alternative of taking them in kind, depends upon the temper of the preſent and all future incumbents.

Whatever objections may be made in behalf of the Clergy, to the difficulty of agreeing upon the value of lands, and to the danger of being impoſed upon by colluſion between landlords and tenants, when that value is to be determined by the quantum of rent received in leaſes; theſe are the only expedients uſed in England for aſcertaining what is due by each contributor to the poor rates, which probably exceed two millions annually.

annually. Where preſcription is pleaded by the Biſhop in ſupport of the right to tithes in kind, the anſwer is obvious.

When, in a ſcarcity of gold and ſilver, trade was carried on by barter, and landlords received their rents in kind, no wonder that tithes were made payable in like manner. But when, by an influx of ſilver and gold, money became the medium of payments, why ſhould the Clergy inſiſt upon a cuſtom ruinous to the community at large?

The Biſhop allows that tithes of produce operate as a tax upon induſtry: they certainly do; and therefore the manufacture of raw materials, which, in a general average of value, is calculated as three to one, pays no tithe.

Produce in England is ſuppoſed to be in that proportion to the mere value of the ſoil; and the tenant earns three rents, in the language

language of farmers, for one rent paid to the landlord.

All the operations neceſſary to production, are a manufacture of ſoil; and Ireland is inferior to England in that manufacture, more than in any other common to both countries. Produce is tithed in both, contrary to the principle which exempts other manufactures. The grievance is complained of in England; but, what is abſurd there, is ſtill more abſurd and prejudicial in Ireland.

It is true the Engliſh table of tithes, including agiſtment, is more comprehenſive than the Iriſh; and by the 2d and 3d of Edward VI. a tenth part of the clear profits made by artificers, merchants, and others, ſeems payable. But, if ſo meant, the ſtatute hath lain, time out of mind, a dead letter; and no tithe is due upon butter or cheeſe, becauſe, ſay the commentators, they are made by labour.

Many are the caſes in which cuſtom ſuperſedes ſtatutes: ſo, for inſtance, although the land-tax in England extends to all perſonal eſtates, not a ſhilling is levied upon them.

Yet law and practice ſhould certainly be made conſiſtent, by enforcing obedience where the law is reaſonable, or by altering the law where its obſervance would be prejudicial to the community; more eſpecially if no individual be injured by the change, as I ſhall hereafter prove would be the caſe with regard to tithes.

Let the reader, in the meanwhile, ſuſpend his apprehenſions of any loſs accruing to the clergy; nor too haſtily conclude that whatever is paid by the occupier is received by the parſon. The Biſhop himſelf demonſtrates the contrary.

That a tax upon land would be leſs hurtful to induſtry than tithes on produce, cannot be denied: it is equally undeniable, that the intereſts of the landlord and of his poſterity are inſeparable from his tenants. Both intereſts muſt therefore be conſulted by the landlord.

When the owner, as before deſcribed, ſhall be made by law the payer to the parſon, the rent in every leaſe he executes muſt be raiſed by an addition of the ſum ſo to be paid. Nor will this be ſufficient: a proper compenſation muſt alſo be added, out of what the occupier gains by this different mode of payment.

Both will be clearly gainers by the compoſition: But if the owner were to have the whole, he would in reality become a tithe-farmer, with very little, if any, advantage to his tenant.

The

The amount of tithes in eight dioceſes, and the average income of each parſon there, have been computed by the Biſhop. Similar induſtry would procure equal knowledge of the fourteen remaining dioceſes. The whole number of clergy is known; and Parliament, ſo inſtructed, would find it no inſurmountable taſk to procure information of whatever elſe is requiſite to complete a ſyſtem, from the very imperfect ſketch which a well-meaning, although an ignorant, individual now preſumes to offer.

I ſhall with this view compare the preſent ſtate of the inferior clergy, who are the principal objects of the Biſhop's pamphlet, with what it would be in the propoſed plan.

The difficulty of purchaſing glebes, and of building glebe-houſes, would be no greater than they now are; and, ſtrange it is, that

Proteſtant landlords ſhould, at any time, have been averſe from ſo far accommodating their own paſtors.

The aids propoſed by the Biſhop to be granted by Parliament for theſe important purpoſes, would be as eaſily attainable.

The tithes of agiſtment, unjuſtly raviſhed from the incumbent, would be virtually included in the tithed rents of old paſtures, and of tillage alternately converted into graſs.

The frauds, the hazards, the coſts, of watching and carriage, when tithes are taken in kind by the parſon, would ceaſe.

The long credit without intereſt upon compoſitions, the inſolvencies, which, added to the hire of proctors, are computed by the Biſhop at ten per cent., would be ſaved.

And,

And, finally, the avowed profits of tithe-farmers, exceeding the hire of proctors, by at leaſt fifteen per cent., would no longer be a clear loſs to the incumbent.

Thus circumſtanced, I call upon the Biſhop to prove, that the revenue of the incumbents, confined, as I propoſe, to the tenth of rents payable by occupying tenants, and to the annual value of unleaſed lands, will not amount to more than 133l. 6s. for each incumbent. This he makes the average income of the clergy, Biſhops only excepted, in eight of the beſt endowed dioceſes in Ireland.

He eſtimates the whole number of the clerical order in Ireland, at 1200, which, multiplied by £.133, would produce no more than £.159,600; very inferior, indeed, to a tenth part in annual value of Iriſh landed property.

The plan I propoſe would undoubtedly increaſe each clergyman's ſhare, and its future improvement would keep pace with the riſing rents of land, freed from a tax upon its produce, the moſt grievous of all burdens.

Then, and not till then, pariſhes united into one, from the inſufficiency of each to maintain a paſtor, may be ſeparated. The clergy of the eſtabliſhed church, who,—in Virgil's words, *rari nantes in gurgite vaſto*,—are now fewer in Ireland, proportioned to the number of inhabitants, than in any country in the known world, will be increaſed. The parſon will then have his glebe, and may invite his Popiſh pariſhioners to dine with their Proteſtant brethren in his glebe houſe. The ſame company may be induced to repeat the viſit at church; and Papiſts may grow fonder of their untithing benefactor than of their prieſt, who feeds at their expence.

Such

Such is the change which every good Proteſtant wiſhes. But his wiſhes are vain, while the parſon is only ſeen accompanied by his proctor and tithe-farmer; or, like an auctioneer, preſiding in an aſſembly of canters. The picture is, no doubt, exaggerated beyond life; and there are few, I hope none, to whom the colouring bears a reſemblance. But miſery ſees with jaundiced eyes; and the wretched multitude complain of oppreſſions imputable only to the tithe-laws, and to the inſtruments employed in their execution.

The Biſhop denies the charge, and inſiſts that no better ſcheme can be deviſed. The incumbent, in his apprehenſion, has opportunities of ingratiating himſelf to his pariſhioners by an intercourſe of intereſt, and is bound to reſidence by the neceſſity of attending to his own temporal concerns.

The

The DEAN of GLOUCESTER's propoſal would be incomparably more effectual for theſe purpoſes. But, as things now are, has intercourſe produced, in general, the effect which the Biſhop aſcribes to it? Certainly not; and we owe his pamphlet to an operation quite the reverſe.

If the incumbent be ſuppoſed to have no call to the exerciſe of his duty, but what proceeds from the care of his tithes; and if the dioceſan, whoſe licence is neceſſary to abſence, and who is almoſt univerſally the patron in Ireland, be ſuppoſed negligent of what he owes to GOD and to his country,—ſuppoſitions which from my heart I deny;—future remedy is obvious, and I know but one: let no Biſhops be appointed, who are not likely to copy the example of the preſent PRIMATE of IRELAND, and of the preſent BISHOP of NORWICH.

Theſe

Theſe two Prelates I ſelect, not meaning to exclude others; but becauſe, in addition to their exemplary conduct, one is the chief metropolitan of Ireland, and the other has a juriſdiction peculiarly extenſive over his dioceſe.

One of theſe inſtances is taken from England, and both Prelates are Engliſhmen: nor do I wiſh an illiberal excluſion in either country: yet I cannot help lamenting the diſproportion of eccleſiaſtical dignities granted in Ireland to the natives of her ſiſter kingdom, injurious to the Univerſity of Dublin. ——I cordially agree with the Bishop of Cloyne, in the importance of encouraging literature there, by an ample proviſion for the learned.

I have allowed the conſtitutional neceſſity of Proteſtant Biſhops in the Houſe of Lords; and I confeſs the propriety of ſubordinate degrees

degrees in the clerical order, ſimilar to what ſubſiſts in every other profeſſion; but, although I admit the country would be a gainer, if—in the words quoted by the Biſhop from his Predeceſſor's queries—" every " ſquire in the land wore a black coat, and " ſaid his prayers, and were obliged to re- " ſide;" yet the Proteſtant religion will never ſpread, while the parſon of every pariſh is equal, if not ſuperior to the ſquire in circumſtances; and if, to render him ſo, he may poſſeſs from five to nine pariſhes united, ſometimes to the extent of twenty miles; while every one of theſe pariſhes has its prieſt, who feeds on potatoes with the meaneſt cottager.

This, the Bishop of Cloyne would ſay, is beneath the dignity of prieſthood, as it would alſo be in a parſon to be a farmer, to ſend his ſon to hold a plough, to employ his wife and

and daughters to milk his cows, to prepare his and their dinner, and to do all other menial offices, without the aſſiſtance of a ſervant. Yet, alas! how fatally doth an education in dreſs and lazineſs often end when the father is no more!

Here the DEAN of GLOCESTER and I agree: but while the Biſhop's punctilio prevails, let the government of Ireland ſecure the affections of three parts in four of her inhabitants, by a mild treatment of them, under the tuition of their own paſtors, properly educated; and let not the advice of PALEY, a Proteſtant archdeacon, be deſpiſed.

A fair vindication of the religion profeſt by Right Boys, and of the ſincerity of their prieſts, exhorting them to a peaceful ſubmiſſion to the laws of their country, aggravates their guilt: whereas every unjuſt aſperſion caſt upon their faith, and the directors of their

their conduct, extenuates the moral turpitude of offences, inſtigated by religious enthuſiaſm, and privately encouraged by deceitful teachers.

I allow no ſuch palliation in the preſent inſtance: although the horrors of St. Bartholomew's maſſacre were, in a great meaſure, owing to prieſts, made the inſtruments of barbarous policy in the ruling powers of France; in Ireland thoſe powers are Proteſtant. The prieſts are bound to them by an oath of allegiance, from which the Pope claims no right to releaſe them; and although they may believe there is no ſalvation beyond the pale of their church, that doctrine is a mere ſpeculative opinion. It doth not imply, that conviction may be produced by perſecution; and that to murder thoſe who muſt be damned, is not a damnable doctrine. The moſt bigotted prieſts hold no ſuch tenet. Yet they believe enough to excite a more ardent

ardent zeal for converſion, than prevails in the miniſters of any other church; and it behoves a Proteſtant government, in a religious view, to provide means to counteract its ſucceſs. But violence muſt be abſtained from; and ſome religion, whatever its merely ſpeculative tenets may be, is preferable to utter infidelity.

I need not diſavow a tame acquieſcence under the outrages lately committed. I believe the preſent ſyſtem of tithes ought to be altered; and I ſhould have believed ſo, if I were convinced that every clergyman in Ireland was as liberal, compaſſionate, and moderate in his demands, as I believe the BISHOP of CLOYNE was.

I believe that others, reſembling him, have been as unworthily treated; and that many of the ruffian multitude who pay no tithes, as their property conſiſts ſolely of untithed potatoes,

potatoes, have been accomplices in thoſe barbarities which no provocation can juſtify: for ſuch is the temper of all populous tumults, particularly in Ireland.

APPENDIX.

APPENDIX.

APPENDIX I.

Paſſages in the Biſhop of Cloyne's State of the Church of Ireland, alluded to in the foregoing Strictures.

SECTION I.

"THE buſineſs of this little Tract is, to place the Church in a point of view merely political."

"At the laſt aſſizes in Munſter, only two perſons were capitally convicted; and in the extenſive county of Cork not one, where the outrages were as flagrant and general

neral as in any other. Theſe proceedings now extend to the Province of Leinſter, within leſs than 50 miles of the capital."

"The Proteſtant government, for its credit, as well as from motives of humanity, allows to the Roman Catholick freedom of religion, which is his natural indefeaſible right, and every comfort as a citizen, which is an equitable political right: this is the utmoſt extent of toleration."

"The ſecurity which an oath of allegiance gives, does not apply to the danger of undermining the eccleſiaſtical eſtabliſhment in a peaceable manner, within the forms of the conſtitution. How would ſuch proceedings claſh with his [the Roman Catholick's] oath of allegiance to the King, or his diſavowal of the Pope's authority in the temporal affairs of the kingdom."

"I am

" I am ready to believe, that many individual Roman Catholicks are men of ſuch integrity, that they would adhere to ſuch an oath, if they thought proper to take it. But what would their Church ſay? need I not conjecture: The reader will ſee a direct deciſion of this point by the Legate at Bruſſels, in his letter to the titular Archbiſhop of Dublin, in the year 1768, when an oath of allegiance for the Roman Catholicks of this country was in contemplation. This letter was publiſhed by THOMAS DE BURGO, titular Biſhop of Oſſory, and ſtiled by that Biſhop, *Literæ vere aureæ, cedroque dignæ.*

" The Legate treats the clauſes in the propoſed oath, containing a declaration of abhorrence and deteſtation of the doctrines, that Faith is not to be kept with Hereticks, and that Princes deprived by the Pope may be depoſed or murdered by their ſubjects, as abſolutely intolerable. He decides, that as

the oath is in its whole extent unlawful, ſo, in its nature, it is invalid, null, and of no effect, and can by no means bind or oblige conſciences."

"I am aware that there is a diſtinction held forward, and a real diſtinction too, between the Gallican and other Roman Catholick churches."

"We may judge what will be the doctrines of the titular Biſhops, by the clauſes in their oath of conſecration."

"From a view of the general principles of the two great bodies of diſſenters, it is evident, that though they may acquieſce for a time in eſtabliſhments which they diſlike, from love of quiet, yet whenever a ſafe opportunity ſhall offer to give free ſcope, thoſe principles will operate."

SECTION

SECTION II.

" Tithe is due of common right, and not liable to be injured by preſcription, except when a modus decimandi, which ſuppoſes an equivalent, can be eſtabliſhed.

" No other perſon has the ſhadow of a claim to it; nor has either landlord or tenant the ſhadow of a right to complain of it.

" I agree that tithes were merely wages paid by the ſtate, but do not diſcern why ſuch wages are incompatible with the idea of a property. If it be ſaid that the property of the clergy has been reſumed by the ſtate, for publick convenience, in the ſuppreſſion of religious houſes; I anſwer, ſo are portions of land likewiſe, for the publick ſervice, in making roads, canals, &c. In all theſe caſes the rule is, *ſalus populi ſuprema Lex*; but I contend that neither the Crown, nor one

Houſe of Parliament, much leſs any fellow-ſubject, can deprive the clergyman of his right, which is a freehold; and at the ſame time I ſubmit to the Members of the Legiſlature the impolicy of changing the ancient ſyſtem."

"The clergyman, a man of ſcholaſtick education, untrained in country buſineſs, often unprovided with land, or the means of carrying away his portion even from a ſingle farm, is obliged to treat at the ſame time with perhaps ſeveral hundreds of pariſhioners for the price of his ſcattered property. Can it be ſuppoſed, that in ſuch a ſituation, he can expect the value? He muſt, and it is well known, does conſtantly allow a very conſiderable profit; frequently, I might ſay generally, exceeding his own income."

"The Proctor is a ſervant employed by the clergyman, and anſwers to the office of a ſteward employed by a landlord."

" The Tithe-Farmer's office is deſcribed by his name. He rents of the incumbent his tithes for a certain ſum, and ſets them, probably at a higher rate than the occupier of the land would otherwiſe pay. The miniſter is a certain loſer of at leaſt 15 per cent., by this mode of managing his buſineſs; that being the difference between the wages of a proctor, and the avowed profit of a tithe-farmer.

" The third claſs of perſons complained of are Canters, or perſons who bid for the tithes of their neighbour's land. It is however obvious, that, without the fear of ſuch bidders for tithes, they muſt always be ſold to the farmer at his own price; from the impoſſibility of drawing the tenth part of a whole pariſh. It ought likewiſe to be remarked, that theſe canters are ſeldom reſorted to; and never, except in caſes where the farmer's offer is more than uncommonly unreaſonable.

unreaſonable. His tithes are never adver-tiſed to invite the higheſt bidder without any preference; as his farm will probably be at the expiration of his leaſe. This practice of buying tithes is advantageous to the poor; it is a reſource for the labouring claſs of people in ſmall towns, and for cottagers, who have no tillage of their own, or whoſe little crop has failed, as they procure neceſſary food for themſelves, and fodder for their cattle, at a rate far below the common price even for ready money, with the advantages of long credit without intereſt, in place of the oppreſſive uſury practiſed by the farmer. The ſuppreſſion of this practice by the White Boys, has reduced numbers of poor families in Munſter to the utmoſt miſery."

"Now when theſe different perſons, held forward to the publick as engines of op-preſſion, are thus fairly deſcribed, and the relations they bear to the clergy explained, they

they will be found perfectly inoffenſive; and preciſely the ſame characters, under other names, as the ſtewards of the landed gentleman; the farmer who rents his land, and the propoſer for it, when untenanted. To preclude the clergy of this kingdom from reſorting to ſuch aid, would be to give them a nominal property, and at the ſame time to render it impoſſible for them to avail themſelves of it.

" But ſtill it may be ſuggeſted, that the uſual compoſition, though favourable to the farmer, is yet higher than what is competent for the ſupport of a pariſh miniſter; and that miſchief may ariſe from enriching the clergy. This is an ordinary cant, uſeful to cover what is lurking at the heart, a ſcheme of raiſing rents, at leaſt in the ſame proportion that tithes ſhould be diminiſhed."

SECTION

SECTION III.

" In eight of the beſt endowed dioceſes, £.133, by deducting ten per cent. for inſolvency and the hire of proctors, would be the annual income on an average of the clergy, excepting Biſhops."

" To borrow a query from my excellent and ingenious predeceſſor, Biſhop BERKELEY, " What would the publick loſe if every " ſquire in the land wore a black coat, " and ſaid his prayers, and were obliged " to reſide?"

SECTION IV.

" The object of parochial eſtabliſhments being to diſtribute through the country religious inſtructors, and places of inſtruction, in ſo commodious a manner that the inhabitants of every diſtrict ſhall have both within their

their reach: how far the Church of Ireland is from that happy ſituation, I need not ſay: The number of the clergy will be ſufficient evidences."

"In England, comprehending leſs than 50,000 ſquare miles of land, there are about 10,000 clergymen; one to five miles ſquare. In Ireland, comprehending near 28,000 ſquare miles, about 1,200, one to more than 23 ſquare miles. In the ſmall extent of the United Provinces there are 1,570 miniſters of the eſtabliſhed Church. Nay, the very amount of tithes proves that the country is not provided with a ſufficient number of inſtructors of the people."

"In the Province of Ulſter, indeed, not only many new churches have been erected within theſe twenty years, but likewiſe a number of glebe-houſes.

"But

" But far different is the ſtate of Munſter, and Connaught: from the want of tillage in thoſe Provinces, it became neceſſary, in the laſt century, to unite ſeveral, ſometimes from five to nine pariſhes, not unfrequently containing a tract of land 20 miles in length, in order to furniſh even a ſcanty maintenance for one pariſh miniſter. The livings in Connaught remain in the ſame impoveriſhed ſtate; but in ſome parts of Munſter, from the increaſe of tillage, the rector of a large union derives from it a very conſiderable income. This income however ariſes from ſuch an extent of land, as would require two, or perhaps three churches, to accommodate the different diſtricts of it, and of courſe reduce the maintenance of the clergy employed therein to a very moderate level. It is evident at the firſt glance, that the reduction of tithes muſt render ſuch unions perpetual, and ſet up a permanent unſurmountable bar againſt the progreſs of the Proteſtant religion.

" So

" So great a number of ſuch unions ſtill exiſts, and ſo many ſmall pariſhes are unprovided with Proteſtant places of worſhip, that it would require a much more extenſive and accurate knowledge of the ſeveral parts of this kingdom than the author can pretend to, (or poſſibly, than any one of the projectors of a new plan poſſeſſes) to aſcertain the future number of clergy, when the whole country ſhall be competently furniſhed with churches.

" I am aware that it may be ſuggeſted that little hope of an increaſe of Proteſtants, ſufficient to require ſuch an additional number of churches, can be derived from the progreſs already made in converſion. It is true that the progreſs has not been in proportion to the goodneſs of the cauſe; but the reaſons of it are by no means underſtood. I ſhall now ſtate them.

" Beſides

" Beſide the very great extent of many pariſhes and unions in the Popiſh parts of the kingdom already mentioned, which renders it phyſically impoſſible for the clergyman to attend properly to every part; and beſide the want in many pariſhes of any church; in moſt, of one commodiouſly ſituated, for the purpoſe of calling his congregation together for devotion and inſtruction; the clergyman labours under another material diſadvantage, from almoſt univerſal want of glebes.

" The Roman Catholicks, who compoſe the bulk of the pariſhioners, being in general but little inclined to accommodating him or his curate, with a lodging; he is frequently under the neceſſity of reſiding at a diſtance, inconvenient for even the ſtated weekly duties of his office, and abſolutely incompatible with an attendance ſuch as the circumſtances of his pariſh would require.

" The

" The difference of language is likewiſe a very general (and where it obtains, an unſurmountable) obſtacle to any intercourſe with the people. Can it then be matter of ſurpriſe, or of reproach to the eſtabliſhed clergy, that, under ſuch diſadvantages, they cannot prevail againſt a prieſt always at hand, and maſter of the Iriſh language; whoſe efforts are ſeconded not only by rooted prejudices, ſtrong in proportion to the ignorance of the people, and by habits of obedience from his flock, who look up to him for abſolution; but a zeal too in the laity of that perſuaſion (that is, almoſt the whole neighbourhood) to make proſelytes, and by the terror hanging over every perſon who quits the Romiſh communion, of being cut off as it were from ſociety: Whilſt the lay Proteſtants in general do not ſecond their clergymen by their exertions; and too many of the higher rank diſcountenance all religion, by entirely neglecting publick worſhip.

" This

" This view of the Proteſtant intereſt is gloomy indeed; but the gloom, thick as it is, may be gradually diſpelled. The Engliſh language is becoming more general. The number of churches increaſes; and by the increaſe of wealth from the extenſion of commerce, will be likely to be ſtill more rapidly augmented. The attention of government has been drawn to extend the bleſſings of education, which, by planting knowledge, will tend to eradicate error.

" Means may be deviſed to procure glebes, and the clergy be enabled to reſide in their pariſhes. Inconvenient unions may be diſſolved. The clergy may be multiplied, in a proportion equal to the riſe of agriculture; and the propagation of true religion keep pace with the cultivation of our lands.

" The difficulties of ſupporting and extending the Proteſtant intereſt, though great, are

are by no means inſuperable; if the legiſlature ſhould give to this great national object that ſteady attention, which it ſo well deſerves. But the evils, political as well as religious, attending a deſpair and direlection of it, are without remedy."

SECTION V.

" But many are of opinion, that the preſent mode of providing for the clergy is inconvenient, and may ſafely be exchanged for ſome other, equal in value to the preſent clergy and their ſucceſſors; and attended with fewer inconveniences to the publick. This project of innovation (generally called commutation) ſhall now be examined; and to do it fairly, I ſhall ſtate the objections in their full force.

" I allow, that tithes operate like a tax upon induſtry, and, ſince the loſs of tithes of

agiſtment, a very unequal one; that they are occaſionally the cauſe of contention between the miniſter and pariſhioner; and that they are a troubleſome ſpecies of property to the clergyman. I ſhall further allow, that if the farmer could really put the value of the tithes in his own pocket, it would be an encouragement to the plough."

Circumſtances favourable to Tithes.

" On trial of this eſtabliſhment, it was probably obſerved, that tithes riſe and fall with the value of money, and therefore are equal to ſucceſſive incumbents; that they riſe and fall with the value of the crop, and therefore are at all times an equal burden on the huſbandman; that they vary according to ſituation, being higheſt in the neighbourhood of great towns, where the market is higheſt to the farmer, and the price of the neceſſaries of life to the clergyman. It was probably obſerved,

that

that this mode of payment rendered the clergyman more dependent on the good-will of his pariſhioners, than land, or any other ſeparate poſſeſſion; that it reminded him of his paſtoral duty to each individual, thus annually contributing to his ſupport; that the very intercourſe of buſineſs which it created, though ſometimes the cauſe of contention in making the bargain, gave very frequent occaſion to acts of kindneſs and conciliation on the part of the clergyman, as to the reſpite, or entire remittal of payment, which the ſmallneſs of the ſeveral ſums might enable him to afford. It might eaſily be diſcerned, and was well worth attention, in times when the Church arrogated to itſelf privileges dangerous to the ſtate, that a property thus diſperſed in trifling parcels, and inſeparable from the property of the laity, was accompanied with far leſs power, than what would have been derived from land, or any other poſſeſſion, of the ſame value. It was pro-

 bably

bably conſidered, as one cauſe of attachment of the ſecular clergy to the government, and prevention of their uniting with the regular Romiſh clergy in encroachments on the civil power; which (from the diſperſion of the former in all parts of the country, and the influence of their ſuperior education and venerable office over the whole peaſantry) would have been a very formidable acceſſion. It could not fail to have been obſerved, that tithes tend to promote reſidence, more than any other mode of ſupport; for the rent of glebes, or other fixed yearly revenue, may be received and ſpent any where; but the management of tithes requires ſo much attention, that the income from them muſt ſuffer conſiderably by abſence.

" It may be ſaid, reſidence may be ſecured by law. So ſuperficial men think; but reaſon, as well as fact, proves the contrary. There are ſo many occaſional circumſtances, which

which render reſidence impoſſible, that it is neceſſary to lodge in ſome perſon a diſpenſing power. That power, wherever it be lodged amongſt human creatures, is liable to abuſe, through inattention, through miſinformation, through favour, through falſe good-nature, or (which is more common) through a fear of that obloquy which the enforcement of diſcipline ever excites, even from thoſe who clamour loudeſt againſt the relaxation of it. The moſt effective method of inſuring reſidence, is, by an income, which will be certainly impaired by non-reſidence; as in all inſtances, that is the beſt law, which executes itſelf, by annexing an immediate reward to obedience.

"Further, though the loſs on tithes be ſufficient to diſcourage non-reſidence, yet tithes do not hold ſuch temptation to the reſident miniſter, to immerſe himſelf in ſecular concerns, in order to increaſe his income,

as an allotment of land; which might induce ſome to devote their time to farming, and by ſo laborious and low an employment leſſen not only their attention to their duty, and their application to learning, but likewiſe the reſpectability of their character.

" Theſe conſiderations, and ſurely they are of ſome weight, ſhould be put fairly in the ſcale againſt the objections, to which tithes are confeſſedly liable; but the balance is, and ever has been, turned in favour of them, with the wiſeſt legiſlators, by the difficulty, hitherto eſteemed inſuperable, of deviſing a ſubſtitute, liable to ſo little objection."

Page 65 to 86. Several modes of commutation are mentioned, and every innovation is reprobated.

" In England tithes in kind are given without murmuring."

" The

" The aſcendency of the eſtabliſhed Church and the Proteſtant intereſt is ſecure in England. Though there are diſſenters of many various denominations, yet their united number is trifling, compared to that of the members of the eſtabliſhed Church; and they are almoſt all Proteſtants. In Ireland, the Proteſtants are not one-fourth of the people; the members of the eſtabliſhment, little more than an eighth."

APPENDIX II.

Engliſh Tranſlation of the Latin Letter from the Nuncio at Bruſſels, addreſt to the [titular] Archbiſhop of Dublin.

" Moſt Illuſtrious and Moſt Reverend Lord,

" MY official duty towards the good Catholicks of the kingdom of Ireland compels, and urges me to excite your Moſt Illuſtrious Lordſhip's zeal, in order that we may conjointly ſtudy to counteract a moſt grievous miſchief, which, as I have been informed, is prepared, and even partly carried into execution, to the ſpiritual detriment of that wretched, though very numerous, Chriſtian nation. I have been aſſured by witneſſes of the higheſt credit, that a certain form of oath has been conceived by a heretick, and drawn up by that ſame heretick's hand,

hand, (a copy of which I incloſe) and that it is held out for the acceptance of Catholicks, under this inſinuating pretext, that if they refuſe not to take ſuch an oath to government, they may reaſonably expect, that government will repeal and abrogate thoſe penal laws, under which they ſo long groan. And I have been further informed, that already ſome of the laity, and eccleſiaſticks, and even of the biſhops, have not been aſhamed ſo imprudently to take it; and alſo that others are preparing to take it; inſomuch that I am apprehenſive, a miſregulation of ſuch a critical and important nature, may in a ſhort time ſpread ſo widely, as almoſt to become general.

"If Adminiſtration indeed had introduced this moſt pernicious novelty, and required the taking of this new oath under a threat of exterminating Catholiciſm, provided it were not taken; although no Catholick would be excuſable,

excuſable, who ſhould give way to ſuch unreaſonable violence, yet ſuch perſons would be leſs unworthy of compaſſion, as yielded in order to avoid the danger. But that Catholicks who, during ſuch a length of time, have been accuſtomed, with the higheſt edification and exemplary conſtancy, to ſubmit to the penal laws in force, ſevere indeed, but not contrary to the profeſſion and exerciſe of the Catholick Religion, and hitherto borne by them with incredible ſubmiſſion, ſhould now voluntarily offer themſelves by the perſuaſion and inſtigation of one of the herd of Falſe Reformiſts, and execute a publick act of this nature, which is moſt highly reprehenſible upon many accounts; would ſurely of all enormities be the greateſt, and ſo intolerable and ſcandalous, that the Holy See, the guardian of the purity of our religion, could in no wiſe overlook it, but would rather be compelled to correct it by a ſevere and publick cenſure.

" This

" This new *Oath* is reprehenſible upon many accounts, and unworthy of Catholick Prelates; but it is abſolutely *intolerable*, if we conſider the *declaration* thereunto annexed, namely,—that of *abominating*, and *deteſting from the heart, the doctrine* which is there declared *abominable* and *pernicious*.

" To your erudition it muſt be known, that *this doctrine*, which is aſſerted to be *deteſtable* in the *Oath*, *is defended and maintained by moſt Catholick nations, and has been often followed in practice by the Apoſtolical See*. It cannot therefore upon any account be declared deteſtable and abominable by a Catholick, without incurring, by ſuch declaration, the imputation of a propoſition raſh, falſe, ſcandalous, and injurious to the Holy See. Beſides, whether he be *inviolably* bound, as the new form preſcribes, to be always true and *faithful to his Majeſty*, which is afterwards explained, to affirm upon oath—

according

according to the ſenſe intended by *the laws of Ireland*—is to me a very dubious point. For ſince the *laws* of England and *Ireland* recognize the *King as Head of the Church, and the Fountain of its ſpiritual Authority*; *He* who takes ſuch an oath, and promiſes to be faithful to his Majeſty, according to the preſcription of the laws of Ireland, might alſo recognize the King as Head of the Church, and the fountain of its ſpiritual authority. Should it happen that ſuch expreſſions either were, or could be ſo underſtood, your Moſt Illuſtrious Lordſhip, and each of the Catholicks themſelves, ought to take notice, that this is a manifeſt error, and directly contrary to the principles of the Catholick Religion, which acknowledges only one *Head and Fountain of all ſpiritual Authority*, namely, the *Roman Pontiff*. And hence appears from this further conſideration, how culpable and deteſtable ſuch an oath would be, ſince by it GOD would be introduced as a witneſs and Avenger of Error.

" Since then an oath of this nature is ſo irregular and reprehenſible, Let me aſk you, who can conceive, with what extreme bitterneſs of grief the moſt pious mind of the moſt Holy Father muſt be affected, ſo ſoon as the account ſhall reach his ears, That the Catholick Laity, Eccleſiaſticks, and even Biſhops, have either voluntarily offered themſelves, or ſhewed not the ſmalleſt repugnance to take ſuch oath to Government, by whom it is not required; without previouſly recurring to the Holy See, and liſtening to its oracular deciſion; according to the moſt laudable ſpirit of filial obedience and ſubordination due to the Vicar of Jeſus Chriſt, their Paſtor and Head, and of that conformity to the Center of Catholick Union, which every perſon ought to obſerve, and which THE RENOWNED IRISH NATION has with ſingular and diſtinguiſhed veneration profeſſed, SO MUCH TO THE GLORY OF ITS IMMORTAL NAME.

" For

" For theſe reaſons I readily perſuade myſelf, that the information communicated to us, was not true in every particular. Nevertheleſs, in order that in a matter of ſuch moment, I may not appear deficient in my official capacity, I thought it my indiſpenſable duty, to write thus to your Moſt Illuſtrious Lordſhip, in order to excite your paſtoral zeal; ſince, if the above-mentioned facts be true, you ſhould, from regard to your reſpectable miniſtry, forthwith apply, with all poſſible efficacy and prudence, the ſpeedieſt and fitteſt remedies for ſtopping the further progreſs of ſo pernicious and ſcandalous a miſregulation; and for *recalling thoſe*, who have already taken ſuch oath, *to their proper duty, that they may in the mean time repair the ſcandal they have given*; becauſe that, as in other reſpects *the oath is in its whole extent unlawful, ſo is it in its nature, invalid, null, and of no effect, inſomuch that it can by no means bind and oblige conſciences.* Your Lordſhip

ſhip ſhould, in the next place, take care, by all ſuch methods as ſhall to you appear moſt expedient and effectual, and moſt agreeable to your diſcretion, to ſignify to your Suffragan Biſhops, and by their inſtrumentality, to all the Faithful, what criminality this new form of oath has annexed to it; and how heinous a ſin they commit, who either hold themſelves in readineſs to take it, or unfortunately have already incurred the guilt of taking it.

" In conſequence of this, your Lordſhip ſhould encourage all perſons to continue their ſubmiſſion to the penal laws in force, which with ſuch laudable conſtancy they have hitherto borne; rather than, from the motive of emancipating themſelves from theſe laws, to have recourſe to means ſo unlawful and ſinful, attended with ſuch loſs to their own ſouls, and to Religion itſelf, which will by imperceptible degrees be ſo weakened, that

that it will at length periſh in the heart of thoſe Catholicks, if, following the example of their own paſtors, they ſhall lend ſo indulgent an ear to fleſh and blood, and hearken rather to the fallacious ſuggeſtions of enemies to our Holy Catholick Religion, than to the genuine and ſalutary doctrine of their true Father, and ſupreme Paſtor. Which Heaven avert! and whilſt for our ſoul's conſolation we expect your anſwer as ſpeedy and full as poſſible, according as your zeal ſhall manifeſt itſelf in ſo weighty a matter, we ſubſcribe ourſelves, with ſingular reſpect,

Your Moſt Illuſtrious

And Moſt Reverend Lordſhip's

Moſt obedient Servant,

THO.-MARIA, Archbiſhop of Rhodes,

and Apoſtolical Nuntio.

Bruſſels, 14th Oct. 1768.

" To the Archbiſhop of Dublin."

APPENDIX III.

Form of the Oath taken to Government by the Catholicks of Ireland, Eccleſiaſticks and Laymen.

"I *N. N.* do moſt ſincerely, in the preſence of GOD and Men, promiſe and ſwear upon the Holy Goſpels, that I will be always true and faithful to his Majeſty George III. and him will always defend to the utmoſt of my power, againſt all conſpiracies and attempts that ſhall be made againſt his Perſon, Crown, or Dignity; and that I will do my utmoſt endeavour to diſcloſe and make known to his Majeſty and his Succeſſors, all Treaſons and traiterous Conſpiracies which ſhall be formed or meditated againſt him or them. And I do faithfully promiſe and ſwear to ſupport, to the utmoſt of my power, the ſucceſſion of the Crown in

his Majeſty's family, againſt any perſon whatſoever. I do alſo ſwear, that I do abhor, deteſt, and abjure, from the bottom of my heart, that pernicious and abominable doctrine, that no faith or promiſe is to be kept with Hereticks, or Princes excommunicated; or that Princes deprived by the Pope may be depoſed or murdered by their ſubjects, or by any other perſon whatſoever. I do ſolemnly, in the preſence of GOD, ſwear and declare, that I do make this declaration and this oath, in the plain and ordinary ſenſe, and *as it is intended by the Legiſlature of Ireland*, without equivocation or mental reſervation, and without any diſpenſation already granted to me by the Pope, or any other authority whatſoever, and without thinking that I ever can be abſolved or diſpenſed from the burden of this oath, by the Pope, or any other perſon whatſoever, although he ſhould declare that ſuch oath ought to be held, in its nature, as null from the beginning."

The

APPENDIX IV.

The Oath taken by a Popiſh Biſhop before Conſecration.

"I *N.* Elect of the Church *N.* from this hour forward will be faithful and obedient to St. *Peter* the Apoſtle, and the Holy *Roman* Church, and to our Lord, the Lord Pope *N.* and his Succeſſors canonically entering.

"I will not counſel, or conſent, or be aſſiſting in or to any act whereby they may loſe life or limb; or may be ſeized and ill treated; or that violent Hands be laid on them in any manner whatſoever, or that any kind of injury be done them on any pretence or colour.

"But any Counſel with which they ſhall intruſt me, whether by themſelves, or by

their Nuncios or Letters, to their hurt, I will not knowingly diſcover to any perſon.

" The *Roman* Papacy and the Royalties of St. *Peter* I will, ſaving mine own Order, aſſiſt them to retain and defend againſt every man.

" The Legate of the Apoſtolick See, going out, and returning back, I will honourably treat, and in his neceſſities aſſiſt.

" The rights, honours, privileges, and authority, of the Holy *Roman* Church, and of our Lord the Pope and his Succeſſors aforeſaid, I will be careful to preſerve, defend, enlarge, and promote.

" And I will not be concerned in counſel, act, or treaty, wherein any thing diſadvantageous or prejudicial to our ſaid Lord, or the *Roman* Church, their perſons, right, honour,

honour, ſtate, and power, ſhall be deviſed. And if I know any ſuch thing to be treated of, or intended, by any perſon whatſoever, as far as I am able, I will prevent the ſame; and as ſoon as poſſible will give information to our ſaid Lord, or to ſome other perſon, by whoſe means it may come to his knowledge.

" The Rules of the Holy Fathers, the Decrees, Orders or Appointments, Reſervations, Proviſions and Mandates Apoſtolical, with all my might I will obſerve, and cauſe to be obſerved by others.

" All Hereticks, Schiſmaticks and Rebels againſt our ſaid Lord and his Succeſſors aforeſaid, I will to the utmoſt of my power proſecute and oppoſe.

" When called to a Council I will come, if not prevented by ſome canonical impediment.

" The Threſholds of the Apoſtles, every *three years* I will perſonally viſit, and of my whole paſtoral Charge, and of all things belonging to the State of my Church, the Diſcipline of my Clergy and People, and in fine, of whatever in any manner concerns the Salvation of the Souls committed to my truſt, to our Lord and his ſaid Succeſſors I will give account; and on the other hand, all Apoſtolical Commands I will humbly receive, and with my beſt diligence execute.

" But if I be detained by any lawful impediment, all the aforeſaid particulars I will perform by a truſty Meſſenger, by me eſpecially commiſſioned for that purpoſe from among my Chapter, or poſſeſſed of ſome eccleſiaſtical Dignity, or at leaſt of ſome Parſonage; or failing theſe, by ſome Prieſt of my Dioceſe; or in caſe none ſuch can be found in the number of my Clergy, then by ſome other Prieſt, ſecular or regular, of

ſignal

ſignal probity and religion, who ſhall be fully intruſted in all things before-mentioned. But of ſuch impediment I will give due information, by legal proofs to be tranſmitted by my aforeſaid Meſſenger to the propounding Cardinal of the Holy *Roman* Church in the Congregation of the Sacred Council.

" The poſſeſſions belonging to my table I will neither ſell, give away, mortgage, nor inveſt anew, nor in any manner alienate, even with the Conſent of my Chapter, without conſulting the *Roman* Pontiff. And if I make any ſuch alienation, I am willing directly to incur the penalties contained in a certain Conſtitution ſet forth thereupon."

FINIS.